A True and Faithful

RELATION

Of the Sad and Dreadful

ACCIDENT,

Which hath lately happen'd by

Lincolns-Inn-Fields,

In the Perſon of a

Maiden Gentlewoman,

Whoſe Body is Poſſeſs'd by an Evil Spirit:

WITH

The particulars of the Behaviour and Carriage of the Perſon Poſſeſs'd, the ſtrange and wonderful Speeches the Evil Spirit utters from her, the Behaviour of the Evil Spirit at the *Savoy* Church, and at the Gentlewoman's Receiving the Sacrament; with the Evil Spirit's Speech to one of the Divines, and ſeveral other particulars: Alſo, an Account of the Gentlewoman's Birth, Education, former Behaviour and Converſation.

Mat. 4. 24. *And they brought unto him all Sick People, that were taken with divers Diſeaſes and Torments, and thoſe that were Poſſeſſed with* DEVILS.

Licenſed according to Order.

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A True and faithful Relation of the ſad and lamentable accident, which hath lately happened in an Houſe near *Lincolns-Inn-Fields*, &c.

I Am ſo much a Prophet, as to foreſee what will be the Fate of the enſuing Relation; nor can I ſuppoſe, that upon the Reading of it, Mens Verdicts will be much chang'd from what they were, if they have ſet up this Reſolution, to believe nothing that looks like a ſhadow of an Apparition, or of an Evil Spirits Poſſeſſing the Body of Man or Woman, *&c.* And though the things mentioned here are not unknown to hundreds, I may ſay thouſands, who have been Eye and Ear Witneſſes of it; and though there cannot be a greater evidence and demonſtration than ſeeing with our Eyes, and hearing with our Ears, yet their nicer Judgment will think it a diſparagement for them to believe it.

The Gentlewoman who is the preſent moſt unhappy Subject of the enſuing Diſcourſe, is deſcended of a very ſubſtantial Family, and of good Credit and Reputation, her Father was a Gentleman of great Virtue and Piety, but in reſpect to the Family, we ſhall forbear their Names, through a due conſideration of this great and moſt unhappy Misfortune.

During the time of her Minority or Youth, it was the particular care of her Relations, to give her the advantage of a Liberal and Pious Education, never permitting her in any meaſure, to exceed the limits of a modeſt Behaviour, or to be any ways influenced by Examples of a lewd or vitious Converſation, by which means ſhe ſoon became a great Example of Vertue and Piety, even in her tender Years; but ſhe was obſerv'd always to be much given to Melancholy to that degree, that it ſeem'd Rooted in her Conſtitution, and bound up in her very Nature, which *Satan*, the great Tempter of Mankind, who, as the Scripture Phraſe is, *Goes about like a Roaring Lyon, ſeeking whom he may Devour*; well knowing, that he was reſolved to Attack her on that ſide, which he did ſo effectually, that by that time ſhe Arrived to the Years of Twenty, ſhe fell into a deſpair even unto Madneſs, by which means ſhe was ſoon clearly bereft of her Senſes: Her Relations put her into the Hands of ſeveral Learned, Skilful, and Eminent Phiſitians, who are Famous for the Cure of *Lunacy*, under whoſe Hands ſhe continued for ſeveral Years without any ſenſible Benefit; one of the laſt who had her in Cure, was that Ingenuous and Worthy Gentleman, Mr. *Adams* of *Fulham*, who makes the Oyl, (ſo much Fam'd through-out *England*) for the Cure of Mad and Lunatick People with good Succeſs: But this Gentlewoman growing worſe and worſe, ſeveral worthy Perſons adviſed her Relations to have recourſe wholly to Spiritual Phiſitians.

Purſuant to which Advice, about a Fortnight ſince ſhe was brought and Lodged at the Houſe of a Worthy Pious Good Man, one Mr. *S. W.* near *Lincolns-Inn-Fields*, where ſhe has continued ever ſince, in a moſt lamentable and deplorable Condition;

dition; ſhe was Removed to this Place, for the more eaſie convenience, of haviag the Company of ſeveral Reverend and Pious Miniſters, *viz.* Dr. *H.* Dr. *W.* Dr. *F.* Mr. *S.* for at this Gentlemans Houſe, is kept Weekly a Spiritual Conference, where a Select Society of Divines, and ſeveral Well-diſpoſed Lay-Perſons, meet to confer about the Affairs of a better Life: And *here* ſhe hath had the Advantage of having always in her Company at leaſt one Reverend Divine, but generally two or three: And at this Place it is, that ſhe has plainly diſcovered, by the Actions of her Body, that ſhe is Bewitcht or Poſſeſſed with an Evil Spirit, who, by fits, throws her into moſt ſtrange Geſtures and Poſtures, uttering from her moſt Reviling Blaſphemous Speeches, on *Thurſday* laſt, being the Nineteenth Inſtant, by the Advice of ſeveral Divines, She had the Sacrament Adminiſtred to her at her aforeſaid Lodgings, in the Preſence of ſeveral well diſpoſed Perſons who came to viſit her, here ſhe continued at firſt pretty quiet, and with at leaſt a ſeeming Reverence, during a great part of the Divine Service; but while the Sacrament was Adminiſtring to her, the Divine going to give her the Cup, her Mouth was ſo faſt ſhut, and her Teeth ſet, that they were oblig'd to have recourſe to force in the opening of it, that ſhe might receive the Wine, though ſome time before ſhe ſeem'd very willing to take it: At the ſame time that her Teeth were ſo faſt ſet, and her Mouth ſhut, the Devil uttered Words from her, crying out; *She ſhan't take it, ſhe ſhan't take it*, and bark'd like a Dog.

The next day ſhe was carried to the Church in the *Savoy*, of which Dr. *Horneck* is Miniſter, where, while the Miniſter was reading Prayers, the Spirit uttered a Voice from her, crying out with a Roaring or Loud Voice, *Come down you Black Dog, Pox take you this ſhan't doe*; with ſeveral other Expreſſions of the like nature,

nature, and again Barking like a Dog. It's obſervable, that when the Evil Spirit or Devil ſpeaks in her her Mouth is ſhut, her Eyes fix'd in her Head, and her Pangs and Throws are ſo ſtrong, that it's as much as three or four Perſons can do to hold her.

On *Saturday* ſeveral Reverend Divines, in the name of the Bleſſed Trinity, demanded of the Spirit who or what he was, who anſwered, *I am the Spirit of the* Dæmon Arramat (or ſome like word) *of High-Germany*, &c. Prayers were put up in ſeveral Churches, on *Sunday* laſt, in her behalf.

THat *Satan*, the grand Deceiver of Mankind, by his extraordinary Craft, has and does not only daily inſinuate into the affections of Men, but ſometimes actually poſſeſſes the very Bodies of ſeveral Mortals, and turning the Soul out of her Office, makes uſe of all the paſſions and ſenſes of the party Poſſeſſed, at his own Arbitrary will and pleaſure; I ſay, that ſuch Poſſeſſions have been, we find frequently and plainly deliver'd in the Hiſtory of the Goſpel, and ſo often, that I need not recite many particulars. The Evaſions that the *Dæmon* Advocates have for this, is, That the *Devils* and *Unclean Spirits* ſpoken of in thoſe places, which our Saviour is ſaid to Caſt out, were ſtrange and uncommon Diſeaſes, which the *Jews* thought to be Devils; and Chriſt, who came not to teach Men Philoſophy, comply'd with their Deceiv'd apprehenſion, and the Evangeliſts ſpeak according to their Conceit in this Matter. But if this Anſwer muſt paſs, then in the firſt place,

Farewel Scripture, It may be made to ſay what we pleaſe; and if when the Scripture ſpeaks in a plain Hiſtory of *Unclean Spirits and Devils*, we may underſtand *Diſeaſes* by it; then what we read of *Good Angels*, may be *Graces* and *Vertues*, and what

we

we read of *Chriſt himſelf*, may all be Interpreted of *Chriſt within*, and ſo all the Scripture, and all Religion ſhall ſignifie what any Man thinks fit.

Secondly, The Cure of Diſeaſes is mentioned in many of the Texts, diſtinctly from the Caſting out of Devils. Thus, *Mat.* 10. 1. *He gave the Diſciples power againſt Unclean Spirits, to Caſt them out, and to heal all manner of Sickneſſes, and all manner of Diſeaſes.* This was a different Power from the former, and all manner of Sickneſſes and Diſeaſes implies the uncommon and extraordinary, which our *Sadducees* would have the Devils to be, *viz. Diſeaſes*, as well as the ordinary and uſual ones are. So *Luk.* 6. 18. *He heal'd them of their Diſeaſes, and thoſe that were vexed with unclean Spirits, were brought to him, and he healed them likewiſe. And moſt plainly*, Mat. 4. 24. *And they brought unto him all Sick people, that were taken with divers Diſeaſes and Torments, and thoſe that were poſſeſſed with Devils, and thoſe that were Lunatick, and thoſe that had the Palſie, and He healed them.* The *Mad-Men*, and thoſe that had the *Falling Sickneſs*, the Diſtempers which the *Sadducees*, *Witch Advocates*, and other *Libertines* of our Age, make Devils of, are here mentionrd apart, and as diſtinct from thoſe Devils that were caſt out, which are not applicable to *Diſeaſes*. The Devils in the Poſſeſſed among the *Gergaſens*, Matth. 18. 16. beſought Chriſt, ſaying, *If thou Caſt us out, ſuffer us to go away into the Herd of Swine, and he gave them leave*, Mark. 5. 8. Sure the *Diſeaſes* did not Beſeech him, but perhaps the *Men* did. Had they a mind to go into the Swine? and did they enter into them? A ſort of Poſſeſſion this, that was never heard of, a Beaſt poſſeſt with a Man. But St. *Luke* tells us, *They were the Devils that went out of the Men, and entred into the Swine*, *Luk.* 8. 33. The Men did not go out of themſelves,

and

and therefore, if what went out was not the *Diſeaſe*, it was really the *Devil*, or *Unclean Spirit*.

So *Luk.* 4. 33. In the Synagogue there was a Man that had a Spirit of an Unclean Devil, and cryed out with a loud Voice, ſaying, *Let us alone, &c.* Well, but might not this be the Man himſelf that cryed out ſo? Therefore, read a little on, *verſ.* 35. *And Jeſus rebuked him*, viz. him that ſpoke, ſaying to the ſame ſtill, *Hold thy peace, and come out of him.* Which muſt be another perſon diſtinct from the Man himſelf, and who was that? It follows, *And when the Devil had thrown him in the midſt, he came out of him*, the ſame Devil that ſpake, that our Saviour rebuked and commanded to come out, which could be no other than a real *Evil Spirit*.

Fourthly and laſtly, If the Evangeliſt ſhould call *Diſeaſes Devils*, and *Unclean Spirits*, and ſpeak of caſting out *Devils* in an Hiſtory, with all the plainneſs and expreſneſs of Words, Phraſe, and Circumſtance, that ſuch an action could be deſcribed by, and yet mean nothing of it; what would this ſuggeſt, but that they falſly aſcribed to Chriſt wonders that he never did, and conſequently, that they were Lyars and Deceivers, and vain Impoſtors? For clear it is, that whoever ſhall read thoſe paſſages in the Goſpel without a prepoſſeſt Opinion, will be led into this Belief by them, that our Saviour did really caſt Devils out of Perſons poſſeſt. And if there be really no ſuch thing as Poſſeſſion by Evil Spirits, but only Diſeaſes by the ignorant and credulous people taken for ſuch, then the Hiſtory of Holy Writ impoſeth on us, and leads Men into a perſwaſion of things done by the Power of Chriſt that never were. And what Execution this will do upon the Truth and Credit of the whole Hiſtory, is very eaſie to underſtand.

F I N I S.